

V Sultan Sikandar was the son of a Hindu goldsmith woman and although he proved to be the greatest of the Lodi Kings, like Feroz Tughlak (another prince born of a Hindu mother) he was hater of the Hindus. The kingdom was extended by him so as to include Jaulpur & Behar in the East & Dholpur, Nagaur & Malwa in the South. The Punjab was quieter than under his predecessor and even the turbulent Afghan chief holders who had been conciliated by the Shrewd Bahlol by behaving towards them as their princes inter pares were admirably governed. (When Bahlol ascended the throne in 1451 A.D., the Delhi Empire had been already shorn of Bengal & Jaulpur in the East and Sind, Gujarat, Malwa & Deccan in the South. All that was left to the Lodi Sultan was, therefore the Punjab from Lahore to Dipalpur in the north and Sarhind to Hansi, Keiser, Kanpur & Delhi in the South. Beyond this Ahmed Khan Wazir's territory upto within fifteen miles of the Capital; Simlhal & the very suburbs of Delhi was under Dargah Khan Lodi; the South was shared between several virtually independent Hindu & Muslim chiefs. But Bahlol acted with vigour & before his death in 1488 A.D. succeeded in subduing Mewar South west of the Doab & the Bargarh kingdom of Jaipur. Bahlol died at Jalali in 1488 A.D. He was succeeded by his third son Nizam Khan under the title of Sikandar Shah)

III Bigotry was Sultan Sikandar's arch-weakness, as it was that of Feroz Tughlak and Aurangzeb. The desecration & destruction of Hindu temples (e.g. Mathura, Dholpur, Nagaur) wherever he laid his hands on them, was the routine in his campaigns. He prohibited the Hindus from bathing at the sacred ghats on the Yamuna & even banned barbers from shaving them. A Brahman of Bengal had aroused the indignation of orthodox Muslims by publicly maintaining that Islam & Hinduism were both true religions, and were but different

roads by which God might be approached. The governor of Bihar was directed to send the offender to Court where Sikandar asked the jurist whether it was permissible thus to preach. They decided that since the Brahmin had admitted the truth of Islam he should be invited to embrace it with death as the alternative. The decision commended itself to Sikandar, and the penalty was exacted from the Brahmin, who refused to change his faith."

Apart from his fanaticism Sikandar was a good and capable ruler. He was the first to make use of Agra as a sub. capital. He centralised the administration to a considerable extent, & not merely kept in constant touch with his provincial governors, but even directly controlled the retainers of the fief-holders. His firmans were frequently read out to the populace in all parts of his dominions to keep up their sense of awe & majesty. We learn from the Tarikh-i-Firuz Shahi that "The Sultan daily received an account of the prices of all things and an account of what had happened in the different districts of the Empire. If he perceived the slightest appearance of anything wrong he caused instant enquiries to be made about it." Audit & inspection of accounts were very strictly carried out without respect to persons, and the interests of the poor & traders were always safeguarded; corn duties were abolished and agriculture was encouraged. "Every year the Sultan ordered a list of the poor & the indigent to be drawn up & gave them six months' provision according to their need. On certain days such as the Id. Ashura, & the anniversary of the Prophet's death prisoners were released unless they were convicted of embezzlement of public funds or misappropriation of other people's money. No one was arbitrarily deprived of his jagir & an established custom was never abrogated." Indeed the last named quality was Sikandar's most confirmed trait.

فیروز شاہ نے ہر سال مسکین و محتاجوں کی فہرست تیار کروائی اور ان کو چھ ماہ تک ان کی ضرورت کے مطابق امداد دی۔ اور عید اشورا و پیغمبر کی وفات کے روز قیدیوں کو رہائی دی مگر ان کے جرائم سے مستثنی نہ تھے۔ اور کسی کو بغیر وجہ کے جاگیر سے محروم نہ کیا۔ اور ایک عرصہ سے قائم رہنے والا دستور کو کبھی تبدیل نہ کیا۔

The Sultan always behaved to the nobles & great men in exactly the same way after many years as he did on the first day."

off the page
A great earthquake took place in this reign (6th July 1505).
It was in fact as terrible" writes the Chronicler, "that mountains
were overturned, & lofty edifices dashed to the ground: the
living thought that the Day of Judgement was come, and
the Dead, the Day of Resurrection."

[Sultan Mahmud Bē-garba, who came to the throne
at the age of thirteen & ruled for 52 years (1459-1511)
was by far the most eminent ruler of this dynasty.
اقتبست من خبر فرید که روز کائنات او را یک جم من زبیر بیان که سرایت را بقا که بن بر کوه آید و بر کوه کربلا باقی
-: 2 (Ludovico di Varthema) -

The price of Cambray's daily food
Is ass and basilisk, & toad.

1-1/2 lines
1499
1500
He made himself master of the two strong fortresses (Beve
Bē = two; garba = forts) of Champaver & Jemāgarh overran
Cutch, & gained victories over Ahmednagar, etc. His reign
was also memorable for the first conflicts between the cross &
the crescent in India. He joined the Ottoman Sultan of Turkey
in trying to expel the Portuguese from the Indian waters.
Since Vasco da Gama discovered the Malabar Coast in
1498 A.D. Portuguese pirates had always menaced Indian
shipping. A great naval engagement was fought with them,
near the island of Diu, off the Kathiawar Coast, in 1508 A.D.
by the combined fleet of Gujarat & Turkey. The Christians
were defeated for the first time in Indian history. De Almeida's
son was killed in the fight which lasted two days. Next year
his death was avenged by his father (2nd Feb 1509) & a year
later Mahmud surrendered Diu to Albuquerque, conqueror
of Goa. A Portuguese factory, symbol of a new power, appeared
in the island in 1513 A.D.]

Krishnadeva Rāya (1509-29) was the greatest ruler of Vijaynagar, which had reached its zenith under his prince. It extended over the entire peninsula south of the Krishna river; along the coast, it stretched from Salsette in the west to Cuttack in the east.

The figure of Krishna Rāya stands out pre-eminent. A mighty warrior, he was in no way less famous for his religious zeal & catholicity. He respected all sects of the Hindu religion alike, though his personal leanings were in favour of Vishnavism. His imposing personal appearance, his genial look and polite conversation which distinguished a pure & dignified life, his love for literature & for religion, and his solicitude for the welfare of his people; and above all, the almost fabulous wealth that he conferred as endowments on temples & Brahmins, make him out indeed as the greatest of the South Indian monarchs, who sheds a lustre on the pages of history."

(1509 to 1527 A.D.)

Rāya Sanga was an exact contemporary of the more successful Krishnadeva Rāya. Rāya Sanga did not fail to mobilise all his resources for the inevitable final contest: "Eighty thousand horses, seven rajas of the highest rank, nine Rāos, and one hundred and four chieftains bearing the titles of Rāwal & Rāwant with five hundred war elephants, followed him into the field. The princes of Marwar & Amber did him homage, and the Rāos of Gwalior, Ajmer, Sikri, Raisen, Kalpi, Chanderi, Bundi, Gagraon, Rampura & others served him as tributaries or held of him in fief. His personal figure corresponded with his deeds: He exhibited at his death but the fragments of a warrior; one eye was lost in the tumultuous battle with his brother, an arm in an action with the Lodi king of Delhi and he was a cripple owing to a limb being broken with a cannon-ball in another, while he counted eighty wounds from the sword or the lance on the various parts of his body."

If we apply the above description to Hindu India instead of to Rāya Sanga, the picture will be equally truthful - heroic but tattered.

Sindh Bahuchis called the Langābas had established a new dynasty in Sindh (1451 A.D.) They were not subdued either under Sikandar or under Ibrahim. They were overthrown, like the Sammas, who had superseded the Samrabs in Sind, by the Arghuns of Kandahar. When Babur laid siege to Kandahar, its ruler Shah Beg Arghun sought refuge in Sindh, where he succeeded in establishing himself (c. 1522 A.D.) The Moghuls found Sind & Multan torn with dissensions between the Arghuns & the Langābas, and had no difficulty in annexing the two provinces to the Empire of Delhi.

ghiasuddin

Mahra The voluptuous ~~Nasir-ud-Din~~ ^{ghiasuddin} Nasir-ud-Din with his harem of 15000 women, was poisoned by one of his sons (in 1500 A.D.) Nasir-ud-Din, who became Sultan. He was as tyrannical as he had been unscrupulous. He died in 1511 A.D. in the midst of terror the same year as Mahmud Begarha of Gujarat. Under his successor, Mahmud II, Mahra rapidly declined. Rebellions broke out everywhere. Finally Mahmud fell before Babatur Shah of Gujarat in 1531 A.D.

Bengal. Hussain Shah, a reputed Arab Sayid
who ruled over Bengal from 1493 to 1518,
was a popular King. No insurrection
or rebellion occurred during his reign of
twenty four years. He died at Gaur (Lakhnaut) ^{بنگال}
& was succeeded by Nurat Shah.

Law in Nawab's Time

- (1) Sultan was all in all. He was the source of all power & justice. His will was law.
- (2) Next to the Sultan was the ^{chief minister} Nazir or Deputy of the Kingdom who acted the king during his absence from the capital. The provincial governors being viceroys were also known by the same title of Nazir-Sultan.
- (3) The Kazi-al-Kuzat, or Chief Justice also called Sadr-i-Johar was the head of the judicial department, under him was
 - (a) the Kazi who pronounced judgements
 - (b) the Muqim, who expounded the law
 - (c) the Kotwal or public prosecutor
 - (d) the Muhtashib or censor of public morals & several other officers including an army of spies known as the manjis.

The Hakim was the magistrate.

The law administered officially was the Islamic law of the Quran and the hadis but in civil matters the Hindus had some judicial autonomy in their panchayats. There was also a mir-arz or receiver of petitions.

- (4) The Chief finance officers were (a)
 - (a) the Deewan-i-Kharch or Accountant General
 - (b) the Mustaufi or Auditor General of Expenditure

Accounts

and (c) the Bokshi-i-fanj or by masters of the army - all acting under the wazir and the diwan-i-wizarat or Lord Chamberlain.

Other important officials were

(5) the Hajib or Lord Chamberlain

(6) the Khel-i-dar or Keeper of the Keys.

(7) the Mir-i-bimparat or Chief Engineer

(8) the Amir-i-Akhur or Superintendent of the Stables

(9) the Amir-i-Kohi, or Director of Agriculture

and (10) the Shoikh-ul-Islam or Chief Pontiff of the Realm.

The provincial governments took more or less after the central model, the Governor being a replica of the Sultan. The system of farmis and revenues prevailed. For the most part and the whole empire was composed of innumerable fiefs or assignments. The Imperial army maintained at the Capital was perhaps at its highest (3,70,000) for some time under Muhammad Tughlak. In time of war it was reinforced with contingents from the provinces maintained out of the assignments. Muster rolls were kept for the horses from the time of Akbar. There was a postal service which worked fairly successfully, keeping up a close contact between the Capital & the provinces. This was worked by a septenary horse & foot relays placed at intervals from three in a koo to one every four miles.

From Kamah's Tami

When the Empire of Afghans had reached its widest extent it was composed of 23 provinces.

(7) Hāusi (9) Kalanauir (13) Lobore (19) Samana
(21) Sirauti & (23) Uch

The Treatment of Infidels

علاء الدین خلجی نے مسلمانوں کو جو کہ اپنے مذہب کے لئے جان و مال قربان کیا تھا۔ ان کے لئے بہت سی نعمتیں دی تھیں۔
اس کے علاوہ ان مسلمانوں کی آدھی بے اداری تھی۔ اس کے علاوہ ان کے لئے بہت سی نعمتیں دی تھیں۔
تھے + ان کے پاس اتنا نہ رہا تھا جو کہ ان کے لئے تھا۔ یا پھر ان کے لئے نہ تھا۔ یا پھر ان کے لئے نہ تھا۔

"At my command they are ready to creep into holes like mice." said Alau-ud-Din

This might be taken as the fairly normal condition of the Hindus under most of their Muslim rulers.

3. کہہ کر دے گا کہ - وہ اور کچھ لکھے

تیسری دہائی میں داخل ہوئے ہیں ایک لاکھ گائے کو قتل کیا + اور دلا ناظر الدین نے

کئی کئی فرما کر جان نہ لے لی تھی نہ دینے کے لئے تھی نہ ہار
This may be taken as typical of the Muslim conqueror's attitude towards the hated idolaters of India
اللہ عزوجل نے یہی حکم دیا کہ ایک مسلمان اور کچھ لکھے

The Jizya was paid in three grades: (1) 40 tankas, (2) 20 tankas, (3) 10 tankas. Under Feroz the Prabhuvans had to pay 10 tankas & 50 jitalas. Reading & Kumar 64 jitalas made one tanka in the fourteenth century. A tanka contained 175 grains of silver against 180 grains of the later rupees.

Influence of Islam on Religion

Cast idolatry & esoteric obscurantism were the three baneful aspects of Hinduism that had been ruthlessly attacked by the protagonists of Islam which was itself a non-idolatrous simple and democratic creed that observed no distinction of caste or race. The Hindu religious revival in the fifteenth century was, therefore, marked by attempts at reform in these very directions. First Ramanuja in the South (12th Century), Ramanand, Kabir & Rai Das at Benares, Chaitany in Bengal & Naray in the Punjab (all in the 15th Century) by preaching & practice, denounced the Brahmanical caste exclusiveness. Secondly they of some of them inculcated Bhakti in which idols found an important place, they emphasised the unity of God and the true spirit of religion as distinguished from mere idolatry, and thirdly they appealed to the hearts of the people by singing & drum work in the language of the masses, as against the esoteric Sanskrit of the Brahmanical school. They came from all castes & all provinces & preached against caste.

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That these reformat sentiment were with confined

ذات کا فہم نہ ہو اور جن دھرم

بت یا بتی کا فہم نہ ہو - اس کے ساتھ ہی بت یا بتی کا فہم نہ ہو
 جو ان اسلام کا فہم نہ ہو

to provinces where Muslims abound is also proved
by similar echoes being heard in the farthest corner
of South India, where the Siddhars taught.

لکڑی - پتھر کی دریتوں - شونگ کی نڈا کر کے آؤ گئے

But now at last I know
where dwells the King of gods
And never will I salute

A temple made with hands.

ایک اور ایسا شک براہمن کو مخاطب کر کے ہے دل کے پوچھنا ہے کہ کیا میں - بارش - پانی -
خواتین کا فرق کرتی ہیں - کہ جو خیال پر قبضہ کرتے ہیں - یا جو توڑتے ہیں زمین پر پڑتے زمین سے

When shall our race be one great brotherhood
Unbroken by the tyranny of caste

اور سب کے لئے ایک ہے

O Brahmins list to me!

In all this blessed land

There is but one great caste

One tribe and brotherhood

One god doth dwell above

And he hath made us one

In birth of france and tongue.

The Turks did their worst on Hindu Society - and
failed: the Moghals were to attempt their best
yet never succeeded.